

CUSTOMARY LAW OF THE FOREST IN NORTH ACEH REGENCY

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Abstract

The life of woodland area management based totally on commonplace forest regulation has been practiced by the Acehnese. This pastime is done via the wooded area Pawang commonplace organization which has been shown in Aceh Qanun No. 10 of 2008 regarding Customary Institution. This has a look at uses empirical prison research with a qualitative approach the use of primary information and secondary information. In acquiring number one records, respondents and informants had been decided. The effects of research in North Aceh District, forest control based totally on commonplace wooded area regulation has not been practiced optimally. It can be visible that there are nevertheless numerous sub-districts in North Aceh that don't but have the woodland Pawang Customary Institution. Paradoxically, this sub-district has a huge forest area. Then the sub-district authorities and community leaders also do now not understand approximately the woodland Pawang commonplace organization as confirmed in the Aceh Governance regulation and the Qanun on customary institutions. The woodland Pawang customary organization additionally does now not have the capacity and information of forest management based totally on customary wooded area law, so they have no longer been maximal in carrying out their responsibilities. There are numerous limitations in forest management primarily based on Customary law by the wooded area Pawang, such as infrastructure and types of networks and local government cooperation.

Keywords: Pawang of Forest; Customary Law; Customary Institutions; North Aceh

1. Introduction

Forests are an essential source of wealth in defense and meeting the wishes of living things, together with fit-to-be-eaten plants, medicinal plants, and other plants that contribute to growing people's incomes.¹ Forests additionally function as a source of water for all residing matters) to preserve life.² Forests as an environment wherein hundreds of thousands of vegetation and fauna are domiciled wish to be maintained nicely with proper handling. Forests are not the handiest a company of water assets, however additionally as oxygen producers and characteristic to soak up carbon dioxide. Carbon dioxide is wanted by using flowers to carry out photosynthesis. The existence of forests additionally serves to save you from floods, landslides, and erosion.³

¹ Charles Ochuka Aloo, O. Ouma Kambona, and Pius Odunga, "The Influence of Social Cultural Practices of Host Community on the Sustainable Conservation of Maasai Mau Forest in Kenya," *The International Journal of Humanities & Social Studies* 7, no. 6 (2019): 235–247, <https://www.internationaljournalcorner.com/index.php/theijhss/article/view/146091>.

² Ibrahim, Azwir Jalaluddin, "Peranan Masyarakat Dalam Menjaga Kelestarian Hutan Sebagai Sumber Kehidupan," *Jurnal Ekonomi Manajemen Dan Akutansi* 3, no. 1 (2017): 44–50.

³ S. V. Zagirova, O. A. Mikhailov, and V. V. Elsakov, "Carbon Dioxide and Water Exchange between Spruce Forest and Atmosphere in Spring Summer under Different Weather Conditions," *Contemporary Problems of Ecology* 12 (2019): 45–58.

Good-sized woodland damage, ecosystem factors are also broken, and water stream for rice fields and irrigation is decreased to come to be the main obstacles.⁴ Given the dangers posed by using the high rate of wooded area degradation and deforestation on human lifestyles and destiny generations, the need to manipulate forests and manipulate the conservation of forest resources is a shared duty of the government and the network.⁵

However, indigenous peoples who live around the woodland area, have considered the woodland as the house of life that must be preserved. They make the forest their most important supply of livelihood to support life.⁶ Forests as an image of existence are a visualization of the writer's award for forests given to indigenous peoples, wherein there's interdependence among indigenous peoples and forests.⁷

Forest control based totally on nearby expertise is one approach to herbal resource management that puts the expertise and environmental awareness of indigenous peoples.⁸ Further, indigenous peoples have sturdy cultural roots and are normally included in beliefs whose practice includes conventional structures.⁹ Woodland area control based totally on local expertise has come to be popular as a method of woodland control that includes the community. The potential to modify tribal communities performs an essential role in nearby-based wooded area management as coverage that brings essential adjustments in woodland conservation and the direction of ecological balance.¹⁰

Woodland area control in Aceh, other than relying on formal felony sources, is likewise guided by way of normal law as a nearby awareness. forest control based totally on nearby awareness has existed because of the reign of Sultan Iskandar Muda. The people of Aceh have

⁴ Said Sampara et al., "The Essentials of the Protection of Constitutional Rights of Indigenous Legal Community in the Management of Customary Forests in South Sulawesi Province, Indonesia," *The International Journal of Humanities & Social Studies* 7, no. 1 (2019): 45–50, <https://www.internationaljournalcorner.com/index.php/theijhss/article/view/141736>.

⁵ Hairul Basri, Silfi Iriyani, A. Humam Hamid, Agus Setyarso, "Towards the Implementation of Social Forestry Policy in Aceh Province, Indonesia: Process and Institutional Assessment," *Pertanika J. Soc. Sci. & Hum* 28, no. 4 (2020): 2689–2710.

⁶ Juliana Siqueira-Ga, "Proposed Legislation to Mine Brazil's Indigenous Lands Will Threaten Amazon Forests and Their Valuable Ecosystem Services," *One Earth* 3, no. 3 (2020): 356–62.

⁷ Devrayno Devrayno, "Makna Hutan Bagi Masyarakat Hukum Adat," *Jurnal Ilmu Hukum Tambun Bungai* 4, no. 1 (2019): 437–456, <https://journal.stihtb.ac.id/index.php/jihtb/article/view/93>.

⁸ Kallie Szczepanski, "Land Policy and Adat Law in Indonesia's Forests," *Pacific Rim Law & Policy Journal* 11, no. 1 (2002): 132–255, <https://digitalcommons.law.uw.edu/wilj/vol11/iss1/7/>.

⁹ Elizabeth Fast, "Historical Trauma, Race-Based Trauma, and Resilience of Indigenous Peoples: A Literature Review," *First Peoples Child & Family Review* 14, no. 1 (2019): 166–82.

¹⁰ Rachmad Safa'at, "A New Paradigm of Indonesian Forest Management Based on Local Wisdom," *Pertanika Journal of Social Sciences & Humanities* 27, no. 1 (2019): 571–584, [http://www.pertanika.upm.edu.my/resources/files/Pertanika PAPERS/JSSH Vol. 27 \(1\) Mar. 2019/37. JSSH-2623-2017.pdf](http://www.pertanika.upm.edu.my/resources/files/Pertanika%20PAPERS/JSSH%20Vol.%2027%20(1)%20Mar.%202019/37.%20JSSH-2623-2017.pdf).

controlled and utilized forests based totally on nearby wisdom, which is chaired by way of the Pawang of woodland.¹¹

The Pawang of the forest is one of the standard institutions as stipulated in Qanun (regional guidelines on the provincial and district/metropolis ranges) variety 10 of 2008 concerning normal institutions. The Pawang of forest has the authority to preserve wooded area sustainability and make selections by way of considering numerous elements for no unusual interest and no longer unfavorable to the environment.¹² Indigenous peoples used to apprehend the significance of forests as a place to earn a dwelling, aid carriers, conservation regions, water carriers, and different features.¹³

North Aceh Regency is one of the regencies that still have 27 sub-districts and 19 sub-districts which might be regions that have widespread forests as a source of network lifestyles. Now, deforestation and forest degradation are getting better¹⁴ and raise public anxiety about natural disasters. This article analyzes the concept of customary law-based forest management as local wisdom in North Aceh Regency.

2. Method

This research is empirical legal research with a qualitative approach that uses primary data and secondary data. This activity has been carried out for 6 months, namely from July to December 2020 in North Aceh Regency, Aceh, Indonesia. In obtaining primary data, respondents and informants have been determined. The determination of respondents and informants was carried out by purposive sampling by selecting certain people who could represent the needs of this research.¹⁵ The respondents in this study were the Pawang of Forest and Mukim Customary Institutions in the sub-Districts of Sawang, Nisam, Langkahan, Pirak Timu, Paya Bakong, and Geuredong Pasee in North Aceh Regency. The informants selected in this study were indigenous

¹¹ Abdullah Djufri, Azwir Jalaluddin, "Peran Lembaga Peutua Uteun (Panglima Hutan) Dalam Melestarikan Hutan Di Pedalaman Kecamatan Geumpang Kabupaten Pidie," *Jesbio* 5, no. 2 (2016): 51–56.

¹² Aswita, D., "Local Wisdom of Sabang Island Society (Aceh, Indonesia) In Building Ecological Intelligence to Support Sustainable Tourism," *GeoJournal of Tourism and Geosites* 77, no. 40 (2018): 412–24.

¹³ Muhammad Alif K. Sahide et al., "Deadlock Opportunism in Contesting Conservation Areas in Indonesia," *Land Use Policy* 77, no. 40 (2019): 412–424, https://www.sciencedirect.com/science/article/pii/S0264837717306968?casa_token=t6VHtp83y_kAAAAA:GG-LUCy4b6tsPv5oqOdTR33kShVRcTYj6wtLopBd8eDw8ZNo56OvHaZArJBICs-hoClcu_fHzjA.

¹⁴ Meraty Ramadhini and Bangun Muljo Sukojo, "Analisa Ndvi Citra Satelit Landsat Multi Temporal Untuk Pemantauan Deforestasi Hutan Kabupaten Aceh Utara," *Jurnal Inotera* 2, no. 1 (2017): 23–28, <https://inotera.poltas.ac.id/index.php/inotera/article/view/16>.

¹⁵ Amrit Kumar Sharma Gaire, "Interview: Data Collection Methods in Qualitative Research," *Nepal Journal of Multidisciplinary Research (NJMR)* 1, no. 2 (2018): 35–44.

people leaders, the sub-district head, the sub-District Military Commander, the sub-district Police Chief and the North Aceh Forest Stakeholder Unity Agency. Primary data collection was done through structured and in-depth interview techniques, which were submitted to respondents and informants. This research also carried out a literature study from various libraries and internet media as secondary records. The consequences of records and records collection thru library studies are used as a basis for answering troubles. Then an inductive verification takes a look at is completed on the modern-day data determined in the network. The cutting-edge records in society are primarily a good way to be labeled in a simple taxonomic process related to numerous crucial troubles and topics. The records that have been collected and have long past thru the degrees of verification, categorization, and discount, may be checked for validity. Validation of this information could be carried out on two levels. the first is accomplished from documents, books, magazines, newspapers or leaflets, or other written substances with journal articles that have been written by way of previous researchers on associated issues.

3. Results and Discussion

3.1. The Concept of Local Wisdom in Aceh

North Aceh Regency is one of the regencies in the Aceh Province. That is located at the westernmost tip of the island of Sumatra in the State of Indonesia and is located on the coast and highlands. North Aceh Regency consists of 27 sub-districts and 852 villages. Currently, the forest area in North Aceh Regency reaches 43,000 hectares, whereas in the last 3 years the forest loss has reached 24,000 hectares. North Aceh Regency has three protected forests, namely in the sub-Districts of Paya Bakong, Langkahan, and Pirak Timu. The existence of the protected forest has now been damaged by the encroachment of forest products. There are 2 main causes of forest destruction, namely: first, illegal logging, and second, the clearing of new land by plantation entrepreneurs.

Indigenous people leaders stated that in the North Aceh Regency area there was already a permit for the use of industrial forest products and the opening of oil palm plantations which included a protected forest in the Pirak Timu sub-district. This activity has been carried out by a private plantation company that takes care of the central government's licensing without paying attention to the presence of the community in the location. Around the protected forest, a Conservation Response Unit (CRU) has been established as a place for elephant conservation so

that elephant conflicts in North Aceh Regency can be minimized. As a result of forest destruction, floods often occur every year which damage houses and garden crops.

Indigenous people in North Aceh Regency have used the forest as a source of livelihood in fulfilling their daily lives. Indigenous people collect forest products such as by taking forest products such as wood, rattan, and forest honey, hunting for stars, medicinal plants, ornamental plants, and plants for food.¹⁶

In indigenous societies, there are groups and prohibitions in the utilization of forests that have additionally been carried out by the historic society. Some guidelines and prohibitions inside the use of forests, particularly: (a) Prohibition of felling timber: (i) inside six hundred meters from springs, lakes, reservoirs, and others. (ii) within 60 meters of the frame of a huge river. (iii) within 30 meters of the tributary body. (iv) at the top of a mountain, on a steep element, and at a distance two times its depth from an abyss; (b) Prohibition at the established order of garden homes, i.e., garden houses, shall no longer be made in the direction of untamed animals and subtle creatures inhabiting the jungle. lawn residence materials need to no longer use wood wrap boxes, it is believed to ask snakes; (c) Prohibition on grasshoppers, that is, the community is not allowed to cling material on timber, to connect machetes to tree stumps, it's far believed to purpose grasshopper pests; (d) Prohibition of answering, that is, refraining from calling at the same time as screaming within the woodland or field, believed to bring pests of rats, deer, deer, monkeys and hedgehogs; (e) Prohibition of deforestation whilst the paddy is yellowing, this is, the prohibition of cutting down timber while the paddy might be harvested, will carry flea pests; (f) Prohibition of cutting down timber when it's far raining or whilst the rice is complete due to the fact it is able to carry locust pests, hundreds of thousands of locusts will eat young rice stalks so that the harvest fails; (g) paying attention to how to cut huge bushes so as now not to drop small trees, it'll destroy the sustainability of the wooden; (h) Land clearing need to be aware of the seasons, so that there is no massive land fireplace; (i) There are timber that cannot be reduce down, including Merbou wooden.

Concerning the logging system, the Aceh community used to obey it, but now each community does not heed the recommendations and prohibitions. Humans assume more approximately fulfilling their daily wishes using farming or cutting wood. Deforestation for

¹⁶ M. Rafli, "Faktor-Faktor Yang Mempengaruhi Keikutsertaan Kelompok Masyarakat Dalam Kegiatan Illegal Logging Di Kabupaten Aceh Utara," *Jurnal Agrium* 11, no. 2 (2014): 150–159, <https://ojs.unimal.ac.id/agrium/article/view/643>.

clearing new land, even burning forests is encroaching on different forests. As a result, river water is decreasing which significantly impacts the water supply for community needs.

The existence of the Pawang of a woodland area in North Aceh Regency is already known via the network. When doing its features and authority, the Pawang of woodland remains based on hereditary enjoyment. The Pawang of woodland does now not yet apprehend the life of the standard institution Qanun which strengthens the life of the Pawang of woodland. In sporting out its position, the Pawang of woodland has now not been maximal in carrying out his obligations and features as expected inside the Qanun of customary establishments. The Qanun is an elaboration of the mandate in the Aceh authority's regulation that emphasizes the popularity of nearby understanding for Aceh, which includes in forming normal institutions with every assignment and authority, consisting of the standard organization of the Pawang of woodland.

The Qanun on customary institutions is an elaboration of the mandate in the Aceh Government law that emphasizes the recognition of local wisdom for Aceh, including in forming customary institutions with each task and authority, including the Pawang of woodland Customary Institution.

The role of the Pawang of a woodland area in carrying out his obligations and functions has not been as much as anticipated inside the Qanun of normal establishments. this is because it's far prompted by way of numerous barriers, namely: (i) lack of coordination among the government at the sub-district and district stages with Pawang of woodland area, (ii) the life of plantation entrepreneurs who do no longer involve Pawang of a forest, (iii) the shortage of community awareness in the usage of forests following a course of the Pawang of a forest, (iv) lack of knowledge in sporting out their duties and functions and not expertise the existence of the Qanun on customary institutions, (v) lack of financial assistance from the government, (vi) Pawang of the forest do now not dare to face strain and threats from events related to the trouble of unlawful logging.

The lives of customary institutions in Aceh have a very strategic and sizable position in structuring, planting, and supervising the behavior of the community through the relevant standard functionaries. The traditional group has a basic characteristic and functions as a vehicle for network participation in the management of Aceh authorities and Regency/city Governments in the fields of safety, peace, harmony, and public order.¹⁷

¹⁷ Kurniawan Kurniawan, "Eksistensi Masyarakat Hukum Adat Dan Lembaga-Lembaga Adat Di Aceh Dalam Penyelenggaraan Keistimewaan Dan Otonomi Khusus Di Aceh," *Yustisia Jurnal Hukum* 1, no. 3 (2012): 48–66, <https://jurnal.uns.ac.id/yustisia/article/view/10084>.

Customary institutions in supplying offerings to the community. That has 3 important roles, particularly: first, growing jobs for its citizens. All people are ordinary to work in the territory of a normal organization. Second, provide opportunities for anyone to work in an efficient economy, consisting of farming, gardening, fishing, and taking forest product merchandise in the market. Third, the educating competencies for its participants, along with farming techniques, gardening, fishing, and catching fish as well as unity among participants.¹⁸

As for local wisdom associated with smart and prudent woodland management, it has been practiced from era to era in indigenous peoples in Aceh through the Pawang of woodland customary institutions.¹⁹ The Pawang of the woodland area has the authority to manage forests so that sustainability and sustainability may be maintained for future generations. The function of the Pawang of woodland as a castle in retaining and dealing with forests using linking local know-how is one of the customs in indigenous peoples in Aceh that's regulated via a prison umbrella according to the lives of indigenous peoples.²⁰ The principal step of the Pawang of woodland in imparting direct understanding for residents around the woodland could be very necessary so that all residents have a sense of responsibility in dealing with the woodland with the period 'village fence'.

The Pawang of woodland has a completely crucial and strategic position in instructing and welcoming forest communities to be inclined and able to be worried about sustainable wooded area control. Hierarchically, the placement of the Pawang of forest in each village is under the coordination of the Village Head who has a self-reliant and independent venture as a central authority partner in keeping with his stage, both at the village, sub-district, district, and so forth.

The Pawang of woodland area is an element of standard establishments that can be answerable for forest control based on the territorial boundaries of a village. The functions of the Pawang of forest are: (1) to perform farming customs; (2) supervise and impose commonplace prohibitions on farming; (3) a tax collector of 10% for the king; (4) solve disputes related to violations of standard wooded area law.²¹ Furthermore, the Pawang of the woodland area

¹⁸ Ayi Haryani, "Peran Pengurus Lembaga Adat Dalam Memfungsikan Lembaga Adat Kasepuhan Sinaresmi Di Desa Sinaresmi Kecamatan Cisolok Kabupaten Sukabumi," *Peksos : Jurnal Ilmiah Pekerjaan Sosial* 11, no. 1 (2012): 1–16, <https://jurnal.poltekesos.ac.id/index.php/peksos/article/view/8>.

¹⁹ Taqwaddin Taqwaddin, "Aspek Legal Penguasaan Hutan Oleh Mukim," *Kanun* 12, no. 1 (2010): 14–47, <https://jurnal.unsyiah.ac.id/kanun/article/view/6286>.

²⁰ Kana Rozi Rahman, Evi Apriana, and Anita Noviyanti, "Kearifan Lokal Masyarakat Lamteuba Droë Kecamatan Seulimeum Kabupaten Aceh Besar Dalam Konservasi Hutan," *Variasi* 8, no. 1 (2016): 9–14.

²¹ Devi Intan Chadijah, "Keberlanjutan Ekologis Hutan Dalam Kearifan Lokal Panglima Uteun Pada Masyarakat Nagan Raya," *Jurnal Analisa Sosiologi* 6, no. 2 (2017): 1–17, <https://jurnal.uns.ac.id/jas/article/view/18114>.

additionally serves as a guide in numerous ceremonial sports for forest customs²², which include a feast to welcome the harvest within the fields.

The presence of the Pawang of woodland in line with Qanun variety 10 of 2008 concerning customary institutions is selected with the aid of the community across the forest through forest region community deliberations each 6 (six) years. But, in North Aceh Regency there are nevertheless areas that have forests, but there's no the Pawang of woodland. They even ignore those institutions that aren't concerned with wooded area control. Further, the role of the Pawang in woodland has now not been maximized, causing limitations in woodland management primarily based on nearby information. This can also reduce the manipulation over the indiscriminate use of forests that may affect nature, causing herbal disasters together with drought on agricultural land, floods, and landslides.

The involvement of the *Pawang* of Forest is very rare in various forest management activities with elements of the district government. Previously, the *Pawang* of Forest had been recorded by the district government and that were always involved in forest management activities. After changing forest management under the Forest Management Unity Agency in 2017, the existence of the *Pawang* of Forest is decreasing. This, of course, reduces the spirit to provide space for Customary Institutions to maintain their existence as mandated by laws and *Qanun*.

The North Aceh Regency Government and the Forest Management Unity Agency in North Aceh Regency urgently need to take several actions, namely: (i) maximally increasing and empowering Forest Guardians following the mandate of the Qanun of Customary Institutions; (ii) conduct socialization and training for the Pawang of Forest Customary Institution; (iii) establish communication with the Pawang of wooded area and various parties related to woodland control. This movement is which will put into effect wooded area control based on neighborhood know-how. This control can substantially lessen wooded area damage that threatens deforestation and woodland degradation.

3.2. Customary Law and Customary Institutions in Aceh

Local wisdom is the know-how, thoughts, information, beliefs, expertise, and customs of indigenous peoples which are taken into consideration true to be implemented, are traditional, inherited, and developed within a certain time frame, and are the result of reciprocity between the

²² Teuku Cut Mahmud Aziz, "The Existence of Pawang Glee and Peutuwa Seuneubok of Mukim Pintoe Batee's Indigenous Community, Peudada in Bireuen Regency-Aceh," in *The 4th International Graduate Students Conference on Indonesia*, 2012, 1–5.

community and the surroundings.²³ Local knowledge is stimulated by way of the lifestyle of indigenous peoples. It is born from the values and behavior inside the order of lifestyles of the people in a system that is not quick and its continuity is passed down from era to generation.²⁴ Local wisdom features as conservation and preservation of herbal sources, improvement of human assets, improvement of way of life and technology, advice, notion, literature and taboos, social means, ethical and moral means, and political meaning.²⁵

At the international legal level, the concept of local wisdom has been recognized in the ILO Convention No. 169 of 1989 concerning Indigenous Peoples and Indigenous Peoples. The convention has emphasized the scope of local knowledge, especially in the management of wooded resources, namely indigenous and tribal. In the Indonesian Constitution, Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, states that indigenous peoples are legitimate, constitutionally recognized, and respected as individuals who have rights and obligations. Local wisdom in managing forest resources is confirmed in the Constitutional Court's decision that there are three legal subjects in the Forestry Law, namely: the State; Custom Society; and individuals.

Local wisdom that exists in indigenous peoples in Aceh has been revitalized through the legality of legislation.²⁶ Local understanding is an inseparable part of the day-by-day life of indigenous peoples in Aceh. Local wisdom in indigenous peoples in Aceh is very rich and covers numerous elements of life, inclusive of culture, politics, authorities, economy, livelihoods, social and network, worship and how to live together, training, nature, environmental conservation, and others. Consequently, nearby know-how in indigenous peoples in Aceh covers the entire motion of the life of indigenous peoples in Aceh which is very wide.²⁷ The neighborhood expertise, together with the environment, can be realized in social values, commonplace norms, ethics, belief systems, traditional spatial making plans patterns, as well as easy environmentally pleasant system, and generation. The social sources which have been inherited from era to generation have established

²³ Arya Hadi Dharmawan, Tia Oktaviani Sumarna Aulia, "Kearifan Lokal Dalam Pengelolaan Sumberdaya Air Di Kampung Kuta Local Wisdom of Water Resource Management in Kampung Kuta," *Sodality: Jurnal Transdisiplin Sosiologi, Komunikasi, Dan Ekologi Manusia* 4, no. 3 (2010): 345–55.

²⁴ Nana Noviana, "Integritas Kearifan Lokal Budaya Masyarakat Aceh Dalam Tradisi Peusijek," *Deskovi: Art and Design Journal* 1, no. 1 (2018): 29–34, <https://e-journal.umaha.ac.id/index.php/deskovi/article/view/283>.

²⁵ Christeward Alus, "Peran Lembaga Adat Dalam Pelestarian Kearifan Lokal Suku Sahu Di Desa Balisoan Kecamatan Sahu Kabupaten Halmahera Barat," *Jurnal Acta Diurna* 3, no. 4 (2014): 1–16, <https://ejournal.unsrat.ac.id/index.php/actadiurnakomunikasi/article/view/5995>.

²⁶ Chaerol Riezal Hermanu, "Revitalisasi Kearifan Lokal Aceh: Gagasan Islam Dan Budaya Dalam Menyelesaikan Konflik Di Masyarakat," *Millati: Journal of Islamic Studies and Humanities* 3, no. 1 (2018): 227–44.

²⁷ Rahmat Rizqi, "Interaksi Kebijakan Perikanan Tangkap Ikan Dan Kearifan Lokal Di Perairan Aceh Utara," *Albacore Jurnal* 1, no. 3 (2017): 257–64.

effective in retaining the environment, in addition to making sure the sustainability of the social environment.²⁸

The treasures of cultural customs in woodland control are inherent in the lives of indigenous peoples in Aceh. This is a local expertise that upholds the values of ecological sustainability. Neighborhood expertise in dealing with forests consists of tactics for woodland usage, processes for commencing fields and gardens, strategies for managing Tualang wood, approaches for looking, techniques for sharing benefits, and techniques for slicing wood.²⁹

Aceh is a place that extraordinarily respects the customs of its humans. The beliefs of indigenous peoples in Aceh are deeply rooted in residing traditions so they're capable of manipulating behavior in the scope of the prevailing customary law.³⁰ In addition, materially and officially, customary regulation comes from the network itself or is the desire of the organization. consequently, prison compliance will stay if the will of the group is recognized and upheld together because it's miles this organization's desire that reasons the emergence and protection of moral obligations for society. Sometimes the indigenous people of Aceh view that the standard sanctions imposed on those who violate the provisions of customs are more psychologically pressured than the sanctions within the countrywide regulation itself.³¹

Customary regulation in Aceh in the practice of environmental conservation is still executed in human beings' lives and needs to be maintained thru training. Customary regulation in environmental conservation exercise consists of wooded area customs, rice discipline customs, plantation customs, farming customs, looking customs, swallow nests customs, honeybee customs, animal husbandry customs, customs for other residing creatures, and mining customs for agricultural merchandise.³² The woodland customary law consists of values in keeping forests so that they may be sustainable and sustainable within the lives of the Acehnese people. it's also a glue and unifier in social existence led with the aid of the customary institution.

²⁸ Maya Puspita, "Kearifan Lokal Dalam Pengelolaan Sumber Daya Pesisir Dan Laut Hukum Adat Laot Dan Lembaga Panglima Laot Di Nanggroe Aceh Darussalam," *Sabda: Jurnal Kajian Kebudayaan* 3, no. 2 (2017): 24–40, <https://ejournal.undip.ac.id/index.php/sabda/article/view/13253>.

²⁹ Ainul Mardhiah, Supriatno Supriatno, and Djufri Djufri, "Pengelolaan Hutan Berbasis Kearifan Lokal Dan Pengembangan Hutan Desa Di Mukim Lutueng Kecamatan Mane Kabupaten Pidie Provinsi Aceh," *Jurnal Biotik* 4, no. 2 (2016): 128–135, <https://jurnal.ar-raniry.ac.id/index.php/biotik/article/view/1080>.

³⁰ Yulia Yulia, "The Existence of Keujruen Blang in the Management of Water Resources as Local Wisdom in Rice Farming in Sawang Sub-District," *Indian Journal of Public Health Research and Development* 9, no. 12 (2018): 1923–1930.

³¹ Jamhir Jamhir, "Revitalisasi Hukum Adat Di Aceh," *Jurnal Justisia: Jurnal Ilmu Hukum, Perundang-undangan dan Pranata Sosial* 1, no. 1 (2016): 1–24, <https://jurnal.ar-raniry.ac.id/index.php/Justisia/article/view/2562>.

³² Evi Apriana, "Adat Aceh Dalam Praktek Konservasi Lingkungan," *Serambi Akademika* 3, no. 2 (2015): 166–172, <https://ojs.serambimekkah.ac.id/serambi-akademika/article/view/75/74>.

Customary establishments which have evolved inside the lives of indigenous peoples in Aceh from the past until now have a vital position in fostering cultural values, commonplace norms, and rules to understand safety, order, peace, harmony, and welfare for the Acehnese people according to Islamic values. Similarly, customary institutions are additionally characteristic as a vehicle for network participation within the management of government affairs, development, and society. This indicates that commonplace establishments in Aceh play functions as executive, legislative, and judicial.³³

Since ancient times, indigenous peoples in Aceh have used commonplace law in solve diverse problems that occur in their everyday lives. These guidelines are taken from the proverb that is very popular in Aceh, namely: “*Adat under Po Teumeureuhom, Hukum under Syiah Kuala, Qanun under Putroe Phang, Reusam under Lakseumana*” (that the meaning is Customary is controlled by the customary institution, Law is controlled by the Supervisory Agency, Regulations are controlled by the Legislative Body, and Ruler is controlled by the Commander). This proverb means that *Po Teumeureuhom* is a symbol of executive strength and the greatness of the land of Aceh, *Syiah Kuala* is a cleric as the holder of Judicial power, *Putroe Phang* is the institutionalization of intellectuals maintaining legislative strength and *Admiral* is an image of might and electricity know-how in regulating the range of customs determined in indigenous peoples in Aceh.³⁴

Previously, a customary institution in Aceh had existed, but that was lost with Law Number 5 of 1979 concerning village government. Then through Law Number 44 of 1999 concerning the Implementation of Aceh's Privileges, it has become a milestone for the rebirth of customary organization in Aceh. The privileges stated in this law are as defined in Article 1 paragraph 8, particularly: special authority to prepare spiritual lifestyles, customs, training, and the position of *ulama* (spiritual leader of Muslims) in figuring out nearby regulations. It is miles similarly emphasized in regulation number eleven of 2006 regarding the authorities of Aceh, Article 98 paragraph (3) has emphasized that standard establishments have the authority to solve social problems. And Article 99 paragraph (2) states that the development of traditional life and customs is carried out following the development of Aceh's privileges and specialties based on Islamic sharia values.

³³ Kamaruddin Kamaruddin, “Model Penyelesaian Konflik Di Lembaga Adat,” *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 39–70, <https://journal.walisongo.ac.id/index.php/walisongo/article/view/236>.

³⁴ Adam Sani, “Peran Lembaga Adat Dalam Penanganan Pelanggaran Syari’at Islam Di Aceh,” *Ius Civile: Refleksi Penegakan Hukum dan Keadilan* 2, no. 1 (2018): 27–35, <http://jurnal.utu.ac.id/jcivile/article/view/548>.

In sporting out the mandate of the regulation at the government of Aceh, Aceh Qanun variety 10 of 2008 regarding customary institutions became a fashion. In Article 1 paragraph (9) its miles stated that the commonplace organization is an indigenous human's business enterprise shaped via a positive standard regulation community that has a certain vicinity and has its very own assets and has the right and authority to alter and manage and remedy matters regarding Acehnese customs.

4. Conclusion

The concept of customary law-based woodland management as local wisdom of indigenous peoples in North Aceh Regency is currently running low. Customary Law on forests is not implemented as recommended and prohibited in forest use. This is a rule that indigenous peoples need to maintain first in adapting to the forest. According to indigenous peoples, forests contain warnings such as which trees can be cut or not, so as not to cause disaster for the area.

The life of the Pawang of the forest as a customary institution that manages forests in North Aceh Regency has not been maximized. thus far, the Pawang of the wooded area has only finished his duties based totally on experience and lacks the expertise of the functions and government as stated inside the Qanun on commonplace establishments. This is also an obstacle in implementing forest management based on customary regulations, environmental awareness, and assistance from traditional institutions as stated in the Aceh government regulations and Qanun on customary establishments.

As a consequence, factors on the sub-district, sub-district, district navy, and police chief tiers must be invited to participate in a verbal exchange with the wooded area commander so that it will support the feature of the Pawang of wooded area in handling forests based on customary regulation as local know-how of indigenous peoples regulation enforcement for all those involved in logging offerings from carpenters, shipping drivers, warehouse collectors, if essential to consumers of massive quantities of timber need to be taken.

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